

A Chain of Principles concerning the Thousand Years Kingdom of Christ, against the Semi-Sadduceism of the Apostasie, that denies that Kingdom; Humbly offered by way of Appeal to All Christians; especially to the Pastors, and Doctors of the Churches, that if there be Error in Any of the Principles, or Weakness in the Concatenation, It may be publicly Testified, and Convinced, For All is Founded on Express Scripture, Compar'd, and Reason'd from according to Acts 17. 3.

THere is a Kingdom, that Jesus Christ is to Have most *Principle*
distinct to Him, as the Son of Man; For such a One *1.*
He must by the Apostles Express Doctrine Deliver up to God, and to the Father; that God may be All in All, 1 Cor. 15. 24. Now if such a Kingdom were to Christ, as the Eternal Word, and not as the Son of Man, God would not be more All in All by the Delivery of it up. It must be therefore distinct to Him, as the Son of Man, as he He is styl'd in the Prophecie of that Kingdom, Dan. 7. 13. and so the Delivery of it up more Fully manifests God All in All.

The Kingdom of Christ Innumerable Scriptures (particu- *Principle*
larly 2 Tim. 4. 1.) witness to be at his Coming and Appearance *2.*
in Glory; It can be therefore no Kingdom, Christ hath yet Had; Because He hath not yet Appeard in Glory; Nor can It be the Kingdom of Eternity; Because It must be Delivered up, that God in Eternity may be All in All; and yet One with Christ, and his Saints throughout Eternity. John 17. 21.

That this Kingdom of Christ is a Kingdom of, and with his *Principle*
Saints, and not a Solitary Kingdom, is, what the whole stream *3.*
of Scripture runs so into, that no One dare call it into doubt; But that All his Saints both Dead, and They Alive at his coming Enjoy the Glory of his Kingdom, hath not been so Clear; To some concerning the Dead Saints; To others concerning the Living Saints; The Apostle Paul hath therefore in Two Great Places of Scripture, 1 Cor. 15. 52, 53. and 1 Thess. 4. 17. Distributed All the Saints into the Saints dead in Christ, Raised first, and Raised Incorruptible; and into the Saints Living, and Remaining at his Coming, who Dye not; but are Changed first.

viz. at that Coming; and after Caught up to be Ever with the Lord; which Saints so Alive at his Coming are call'd; *We*; to Assure They are Saints; and *We All*, to shew, They are the Last and the Complement, who make up the Full Number of Saints.

Principle

4.

Now besides the Love, and Grace of Christ, Equal to All his Saints; a Reason of Greatest Firmness, He would not Appear in Glory, without the Participation of All of Them in that Glory; The Apostle hath also Assurd concerning Both; Concerning the Dead; That at his Coming, when His Kingdom is, He will Bring them with Him, and the Living shall not be before hand with them; nor indeed Attain Them; so that if He have any Saints with him in Glory, as He most certainly will; They that sleep by Him and in Him shall be the First: And then concerning the Living Saints; The Apostle is as full and Positive, They shall be Changed, and shall not Dye; They must therefore be in Bodies at least of such Excellency as Adams in Paradise, who, if He had not sinned, had not Dyed; (though still under a possibility of Dying.) 1 Cor. 15. 52, 53. 1 Thess. 4. 13. &c. This I say on Supposition, as will Appear, They are not presently Caught up.

Principle

5.

Whenever the Corruptible of All Saints puts on Incorruption, and the Mortal of All Saints puts on Immortality, Then is Brought to pass the Saying, that is written, that Death is swallowed up in Victory. So the Apostle speaks expressly, 1 Cor. 15. 54. Whenever Death is swallowed up in Victory, It is subdued; Else Victory, and swallowing up in Victory is not subduing, v. 26. Now Death is the Last Enemy to be subdued; when That therefore is subdued, All is subdued; Else It were not the Last Enemy. And when All Things shall be subdued to the Son, then shall the Son be Subject, viz. as Son of Man, that God in the Eternal Word in our Nature may be All in All, in and with the Saints, v. 28. John 17. 21. to the End.

Principle

6.

The Dead Saints, whom Christ brings with Him, and who Rise first, must needs put on Incorruption; For the Apostle saith, v. 52. They shall be Raised Incorruptible; and They must put on Immortality, For our Lord says, Luke 20. 36. They cannot Dye any more, For they are Equal to Angels, whoever are the Children of God, and of the Resurrection; And Their being thus Rais'd is to be at the Coming of Christ, and at his Kingdom. So in these Dead Saints Rais'd first, Death must be swallowed up in Victory, whenever Christ Comes.

If

If therefore a Delay of Deaths being swallowed up in Victory Principle shall be found necessary to the Continuation of the Kingdom of Christ, and to its not being Delivered up immediately unto the Father (seeing It must be Delivered up, when ever the Last Enemy Death is subdued.) That Delay must be found in the Saints Chang'd; who are not therefore said by the Apostle to be Chang'd Incorruptible, although They shall not Dye; Nor is it necessary by any Thing the Apostle hath said, They should be Caught up immediately; there being the same *ἔπειτα* or afterward fix'd by the Apostle between the Dead in Christ Rising first, and the Living being Caught up, that was betwixt Christ Rising, and his Saints Rising at his Coming, 1 Cor. 15. 22. which, we all know, hath already spent above 1600 years. There is no Scripture Evidence then, that the Saints Chang'd doe immediately put on Incorruption and Immortality, though in Event They shall not Dye; and so Death not swallowed up in Victory in them, nor therefore that Last Enemy subdued, nor therefore the Kingdom of Christ at his Appearing necessary to be Delivered up, as else it must be at that Last Enemy subdued.

The very Notion of a Kingdom and of a Monarchy succeeding Principle Four Monarchies of Duration, as Christs is, Dan. 2. 44. Dan. 7. 27. Implies Duration; The Apostle Peter therefore speaking of the Day of Judgment; which is also at the Appearance of Christ, and at his Kingdom, 2 Tim. 4. 1. and a Government, as well as a Judgment; would not have Christians Ignorant, as a Point of Great Concernment, That One Day is with the Lord as a 1000 years, 2 Pet. 3. 8. and the Apostle John tells us, The Reign of the Saints with Christ, both Principal or Participants in the First Resurrection is for a 1000 years, Rev. 20. 46. 8.

This Kingdom of Christ, seeing It must be at his Coming and Appearance; and before the Kingdom of Eternity; and seeing, It is a Kingdom with All Saints, and seeing It must have a Duration, and that Duration is defin'd to be a 1000 years, can have its place no where, but in that very *ἔπειτα*, or afterward between the Dead in Christ, Rising Incorruptible, and his Saints Alive at his Coming Chang'd, as the Term of its Beginning; and the Living Remaining Caught up into the same Incorruption, and Immortality with the Saints Rais'd First, as the Last Term, or End of the Kingdom of Christ, when it is Deliver'd up; The Saints therefore not Dying before the Kingdom, are call'd The Living, The Remaining under Guard of Life, That They shall not 9.

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*Healed by the Leaves of the Tree of Life, Rev. 22. 2. not Dye; and to that purpose are also Chang'd into Bodies of Paradise,*and yet have not put on Incorruption, and Immortality, nor shall doe till They are Caught up; But as to the nature of their Bodies They might Dye, as Adam; who yet, if He had not sin'd, should not have Dyed. And This in the Holy, and wise Dispensation of God gives the space to the Kingdom of Christ, before it be deliver'd up at the subduing of the Last Enemy Death. Now to this Order from the Resurrection of Christ to his Coming, There are set Just Notes of Time by such Words, as express a Distance, and an Immediateness; which however they may be used sometimes indifferently, yet in this order must signifie with greatest Exactness; the distance of above 1700 years from Christs Resurrection to that of his Saints is couch'd under the First Afterward*; Of a 1000 years, and a little space from the Coming of Christ to the End under the second, After*; And at the End, the Immediateness of the Kingdom deliver'd up by the Third, Then; or at that very Time 1 Cor. 15.

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ΕΙΤΑ.

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Princip. 10.

* And Nations of the saved walking in the Light of the New Heavens, and King; of the Earth

bringing their Glory.

Rev. 21. 24.

Princip. 11.

The Coming of Christ to Judgment is described with the Entrance of a New Heaven, and a New Earth by the Apostle Peter Ep. 2. c. 3. v. 13; and His Kingdom by the Apostle John in the same manner; For He that sate on the Throne, said, Behold I create all New, and John saw a New Heaven, and a New Earth, Rev. 21. 5. And so the Saints Risen are describ'd by the Apostle to be with Christ, as in the New Heaven; And the Saints Living Remaining, as on the New Earth, are Caught up at the End to meet together in the Air, in that General Assembly, and Church of the First Born and at that Great Solemnity of Delivery up of the Kingdom to God, and the Father, and so being Ever with the Lord, and where He is, 1 Thess. 4. 17. John 17. 21. &c.

The First Resurrection, that Comprehends the Dead in Christ, as Principals and the Living Remaining, as Partakers does not Comprehend the Wicked, who, though They Rise indeed, yet It being to Condemnation are call'd The Dead, Revel. 20. 5 and at Last are Cast into the Lake of the second Death. There can be therefore but One Resurrection join'd with Life; of which Christ speaking, Saith; I am the Resurrection, and the Life, John 11. 25. For the Dead in Christ, who Rise First, can Dye no more, and so can Rise no more, then the First Time; And the Living Remaining being chang'd, and not Dying are Caught up; and so are Partakers of the First Resurrection, to which the Second Death is only oppos'd; and so Rise not; But yet are found in the Lambs Book of Life by that Participation; So the Second Death can have no Power over Them. Rev. 20. v. 6. 12. 15.

Princip. 12.

The Kingdom of Christ is not by Scripture call'd the Fifth Monarchy, or Kingdom But it is most plainly declar'd by Daniel, Chap. 2. and Chap. 7. to come after Four Monarchies before it: But in that It makes its way by its own Power, and Appearance in the Light, and Glory of the Gospel; The Doctrine of it if truly stated can never be suspected of Mutinies and Insurrections; Nor that Brand, which is so Generally Fix'd on Fifth Monarchy Men, as They are call'd, can at all belong to Them, viz. That they are Enemies to the Higher Powers, and Governments which are of God.

Now Allowing, that whatever Scripture speaks in any Place, ought to be compar'd with what It speaks in other Places; so that we may Reason from the whole, and Conclude, as is evident, Acts 17. 3, we ought; I, even making my Boast in the Word of God, and not in my self, challenge All Persons Believing Scripture; whether I have not prov'd, That there must needs be such a 1000 years Kingdom of Christ to be Enjoyed by all his Saints; by the Dead Rising first in the New Heaven; and by his Saints Living Remaining on the New Earth; and that It must be in the space between the Living Saints Chang'd when the Dead Saints Rise First; and the same Living Saints Caught up, and so All being ever with the Lord in the Kingdom Deliver'd up, and God All in All; If I have not proved these Things, Scripture is Open, Let Them Implead, what I have said; And the Lord give us Understanding in All Things.

F I N I S.

